THE
Confeſsion of Faith
Of the
KIRK of SCOTLAND.

Subſcribed

By the Kings Maieſtie and his Houſholde, in the yeare of God 1580.

With a Deſignation of ſuch Acts of Parliament, as are expedient, for juſtifying the Vnion, after mentioned.

And ſubſcribed by the Nobles, Barrons, Gentlemen, Burgeſſes, Miniſters, and Commons, in the yeare of God 1638.

Ioſhua Chap. 24. verſ. 25.

So Ioſhua made a Covenant with the people the ſame day, and gave them an Ordinance and Law in Sichem.

2 Kings 11. 17.

And Iehojada made a Covenant betweene the Lord and the King, and the people, that they ſhould be the Lords people: Likewiſe betweene the King and the people.

ISAIAH 45. 5.

One ſhall ſay, I am the Lord: another ſhall be called by the name of Iacob: and another ſhall ſubſcribe with his hand unto the Lord, &c.

Printed in the yeare of God 1638.

The Kings Maiesties Charge, to all Commissioners and Ministers within this Realme, in the yeare of God 1580.

SEeing that Wee, and our Housholde, have Subscribed and given this publicke Confession of our Faith, to the good example of our Subjects: Wee commaund and Charge all Commissioners and Ministers, to crave the same Confessioners of their Parochinars, and proceed against the refusers, according to our Lawes and Order of the Kirk, delivering their names, and lawfull proces to the Ministers of our House, with all haste and diligence, under the paine of fourtie pound to be taken from their stipend, that Wee, with the advice of our Counsell, may take order with such proud contemners of GOD and our Lawes.

Subscribed with our Hands, at Halyrudhonse, 1580. *The 2. day of March, the 14. Yeare of our Reigne.*

The Confession of Faith

OF

The Kirk of SCOTLAND.

The Confession of Faith, subscribed at first by the Kings Majestie and his Houshold, in the yeare of God 1580. *Thereafter, by Persons of all rankes, in the yeare* 1581. *By ordinance of the Lords of the Secret Counsell, and Acts of the generall Assembly. Subscribed againe by all sorts of Persons, in the yeare* 1590. *By anevv Ordinance of Counsel, at the desire of the generall Assembly: vvith a generall Band for the maintenance of the true Religion and the Kings Persons. And novv subscribed in the yeare* 1638. *By Us, Noblemen, Barrons, Gentlemen, Burgesses, Ministers, and Commons, vnder subscribing: Together, vvith our resolution and promises for the causes after specified, To maintaine the sayd true Religion, the Kings Maiestie, according to the Confession foresayd, and Acts of Parliament. The Tenor vvhereof here followeth.*

WEE All, and every one of Us under written, Proteſt; that, after long & due Examination of our owne Conſciences, in matters of true and falſe Religion, are now throughly reſolved of the Trueth, by the Word and Spirit of God, and therefore we believe with our hearts, confeſſe with our mouths, ſubſcribe with our hands, and conſtantly affirme before God, and the whole World: that this onely is the true Chriſtian Faith and Religion, pleaſing God, and bringing Salvation to man, which now is by the mercie of God revealed to the world, by the preaching of the bleſſed Evangell.

And received, believed, and defended, by many, and ſundry notable *Kirkes* and Realmes, but chiefly by the *Kirk of Scotland, the Kings Majeſtie, & three eſtates of this Realme*, as Gods eternall Trueth, & only ground of our Salvation: as more particularly is expreſſed in the Confeſſion of our Faith, ſtabliſhed, and publickly confirmed by ſundry Acts of Parliaments, and now of a long time hath beene openly profeſſed by the *Kings* Majeſtie & whole body of this Realme, both in Burgh and Land. To the which Confeſſion and forme of Religion, wee willingly agree in our conſciences in all points, as unto Gods undoubted Trueth and Veritie, grounded onely upon his written Word. And therefore, we abhorre and deteſt all contrarie Religion, and Doctrine: Bnt chiefly, all kinde of Papiſtrie, in generall and particular heads, even as they are now damned and confuted by the *Word of God and Kirk of Scotland*: But in ſpeciall we deteſt and refute the uſurped authoritie of that Roman Antichriſt upon the Scriptures of God, upon the *Kirk*, the civill Magiſtrate, and conſciences of men. All his tyranous lawes made upon indifferent things againſt our Chriſtian libertie. His erroneous Doctrine, againſt the ſufficiencie of the written Word, the perfection of the Law, the office of Chriſt, and his bleſſed Evangell. His corrupted

rupted Doctrine concerning originall sinne, our naturall inabilitie and rebellion to Gods Law, our Iustification by Faith onely, our imperfect Sanctification & obedience to the Law, the nature, number and use of the Holy Sacraments. His five bastard Sacrament, with all his Rites, Ceremonies, and false Doctrine, added to the ministration of the true Sacraments without the Word of God. His cruell judgement against Infants, departing without the Sacrament: His absolute necessitie of Baptisme: His blasphemous opinion of Transubstantiation, or real presence of Christs body in the Elements, and receiving of the same by the wicked, or bodies of men. His dispensations with solemne Oathes, Perjuries, and degrees of Marriage forbidden in the Word: His crueltie against the innocent divorced: His divellish Masse: His blasphemous Priesthood: His profane Sacrifice for the sinnes of the dead and quicke: His Canonization of men, calling upon Angels or Saints departed, worshipping of Imagerie, Relicts, and Crosses, dedicating of Kirks, Altars, Dayes, Vowes to creatures; His Purgatorie, Prayers for the dead, praying, or speaking in a strange language, with his Processions and blasphemous Letanie, and multitude of Advocates or Mediators; His manifold Orders, Auricular Confession: His desperate and uncertaine Repentance; His generall and doubtsome Faith: His satisfactions of men for their sinnes: His justification by workes, *opus operatum*, workes of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy VVater, Baptising of Bells, conjuring of Spirits, crossing, saning, anointing, conjuring, hallowing of Gods good creatures, with the superstitious opinion joyned therewith: His wordlie Monarchie, and wicked Hierarchie: His three solemne vowes, with all his shavellings of sundrie sorts; his erroneous and bloudie decrees made at *Trent*, with all the subscribers and approvers of that cruell and bloudie band, conjured against the *Kirk* of God: And finallie, we detest all his vaine Allegories, Rites, Signes, and Traditions, brought

in the *Kirk*, without, or againſt the Word of God, and Doctrine of this true reformed Kirk; to the which we joyne our ſelves willingly, in Doctrine, Faith, Religion, Diſcipline, and uſe of the Holy Sacraments, as lively members of the ſame, in Chriſt our Head: promiſing, and ſwearing by the *Great Name of the Lord our GOD*, that we ſhall continue in the obedience of the Doctrine and Diſcipline of this *Kirk*, and ſhall defend the ſame according to our Vocation and Power, all the dayes of our lives, under the paines contained in the Law, and danger both of Body and Soule, in the day of Gods fearefull Iudgement: and ſeeing that many are ſtirred up by Sathan, and that Roman Antichriſt, to promiſe, ſweare, ſubſcribe, and for a time uſe the holy Sacraments in the Kirk, deceitfully, againſt their owne conſciences, minding thereby, firſt, under the externall cloake of Religion, to corrupt and ſubvert ſecretly Gods true Religion within the *Kirk*, and afterward, when time may ſerve, to become open enimies and perſecutors of the ſame, under vaine hope of the Popes diſpenſation, deviſed againſt the Word of God, to his greater confuſion, and their double condemnation in the day of the Lord IESUS.

Wee, therefore, willing to take away all ſuſpition of hypocriſie, and of ſuch double dealing with God and his Kirk, Proteſt, and call *the Searcher of all hearts* for witneſſe, that Our mindes and hearts, doe fully agree with this our *Confeſſion*, *Promiſe*, *Oath* and *Subſcription*, ſo that we are not moved for any worldly reſpect, but are perſwaded only in our Conſciences, through the knowledge and love of Gods true Religion, printed in Our hearts, by the holy Spirit, as Wee ſhall anſwer to him in the day, when the ſecrets of all hearts ſhall be diſcloſed. And becauſe we perceave, that the quietnes and ſtabilitie of our Religion and Kirk, doth depend upon the ſafetie and good behaviour of the Kings Majeſtie, as upon a comfortable inſtrument of Gods mercie, graunted to this Countrey, for the maintaining of his Kirk, and miniſtration

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of Iuſtice amongſt us, We proteſt & promiſe with our hearts under the ſame Oath, Hand-writ, and paines, that wee ſhall defend his Perſon and Authoritie, with our goods, bodies, and lives, in the defence of Chriſt his Evangell, Liberties of our Countrie, miniſtration of Iuſtice, and puniſhment of iniquitie, againſt all enimics within this Realme, or without, as we deſire our God to be a ſtrong and mercifull Defender to us in the day of our death, and comming of our Lord *Ieſus Chriſt*: To whom, with the Father, and the Holy Spirit, bee all Honour and Glorie Eternallie.

LIke as many Acts of Parliament not onely in generall doe abrogate annull, & reſcind all Lawes, Statutes, Acts, Conſtitutions, Canons, civill or municipall, with all other Ordinances & practique penalties whatſoever, made in prejudice of the true Religiō and Profeſſours thereof: Or, of the true Kirk diſcipline, juriſdictiō, and freedome thereof: Or, in favours of Idolatrie and Superſtitiō: Or, of the Papiſticall Kirk: As, *Act.* 3. *Act.* 31. *Parl.* 1. *Act.* 23. *Parl.* 11. *Act.* 114. *Parl.* 12. of *King Iames the ſixt*, That Papiſtrie & Superſtition may bee utterly ſuppreſſed, according to the intention of the Acts of Parliament reported in the 5. *Act. Parl.* 20. *K. Iames* 6. And to that end they ordaine all Papiſts & Prieſts to be puniſhed by manifolde Civill and Eccleſiaſticall paines as adverſaries to Gods true Religion, preached & by Law eſtabliſhed within this Realme, *Act.* 24. *Parl.* 11. *K. James* 6. as common enemies to all Chriſtian governement, *Act.* 18. *Parl.* 16. *K. James* 6. as rebellers and gainſtanders of our Souveraigne Lords Authoritie, *Act.* 47. *Parl.* 3. *K. Iames* 6. and as Idolaters, *Act.* 104. *Parl.* 7. *K. James* 6. but alſo in particular (by and attour the Confeſſion of Faith) doe aboliſh and condemne the Popes Authoritie and Iuriſdiction out of this Land, and ordaines the maintainers thereof to be puniſhed, *Act.* 2. *Parl.* 1. *Act.* 51. *Parl.* 3. *Act.* 106. *Parl.* 7. *Act.* 114. *Parl.* 12. *K. Iames* 6. doe condemne the Popes erroneous doctrine, or any other erroneous doctrine, repugnant to any of the Articles of the true and Chriſtian Religion publikely preached, & by Law eſtabliſhed in this Realm: And ordaines the ſpreaders and makers of Bookes or Libelles, or Letters, or Writts of that nature to be puniſhed, *Act.* 46. *Parl.* 3. *Act.* 106. *Parl.* 7. *Act.* 24. *Parl.* 11. *King Iames* 6. doe condemne all

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Baptisme conforme to the Popes Kirke and the Idolatrie of the Masse, and ordaines all sayers, willfull hearers, and concealers of the Masse, the maintainers and resetters of the Priests, Iesuites, trafiquing Papists, to be punished without any exception or restrictiō; *Act.* 5. *Parl.* 1. *Act.* 120. *Parl.* 12. *Act.* 164. *Parl.* 13. *Act.* 193. *Parl.* 14. *Act.* 1, *Parl.* 19. *Act.* 5. *Parl.* 20. *King Iames* 6. doe condemne all erroneous Bookes & writtes conteining erroneous doctrine against the Religion presently professed, or conteining superstitious Rites and Ceremonies Papisticall, whereby the people are greatly abused, and ordaines the homebringers of them to be punished, *Act.* 25. *Parl.* 11. *K. Iames* 6. doe condemne the monuments and dregs of bygane Idolatrie, as going to Crosses, observing the Feastivall dayes of Saincts, and such other superstitious and Papisticall Rites, to the dishonour of God, contempt of true Religion and fostering of great errour among the people, and ordaines the users of them to be punished for the second fault, as Idolaters, *Act.* 104. *Parl.* 7. *K. Iames* 6.

Like as many Acts of Parliament are conceaved for maintenance of Gods true and Christian Religion, and the puritie thereof in Doctrine and Sacraments of the true Church of God, the libertie & freedome thereof, in her Nationall, Synodall Assemblies, Presbyteries, Sessions, Pollicie, Discipline and Iurisdiction thereof, as that puritie of Religion and libertie of the Church was used, professed, exercised, preached, and confessed according to the reformation of Religion in this Realme. As for instance, the 99. *Act. Parl.* 7. *Act.* 23. *Parl.* 11. *Act.* 114. *Parl.* 12. *Act.* 160. *Parl.* 13. *of K. Iames* 6. Ratified *by the* 4. *Act of K. Charles. So that the* 6. *Act. Parl.* 1. *and* 68. *Act. Parl.* 6. *of K. Iames* 6. in the yeare of God 1579. declares the Ministers of the blessed Evangell, whom God of his mercie had raised up, or hereafter should raise, agreeing with them that than lived in Doctrine, and administration of the Sacraments, and the people that professed Christ, as he was than offered in the Evangell, and doth communicate with the holy Sacraments (as in the Reformed Kirkes of this Realme they were presentlie administrate) according to the Confession of Faith, to be the true and holy Kirk of Christ Iesus within this Realme, and decernes and declares all and sundrie, who either gainesayes the Word of the Evangell, received

ceived and approved as the heads of the Confeſſion of Faith, profeſſed in Parliament, in the yeare of God 1560. ſpecified in the firſt Parliament of *K. James* 6. and ratified in this preſent Parliament, more particularlie doe ſpecifie, or that refuſes the adminiſtration of the Holy Sacraments, as they were then miniſtrated to be no members of the ſaid Kirk within this Realme and true Religion, preſently profeſſed, ſo long as they keep themſelves ſo devided from the ſocietie of Chriſts body: And the ſubſequent, *Act.* 69, *Parl.* 6, *of K. Iames* 6. declares, That there is no other face of Kirk, nor other face of Religion, then was preſently at that time, by the favour of God, eſtabliſhed within this Realme, which therefore is ever ſtyled Gods true Religion, Chriſts true Religion, the true & Chriſtian Religion, and a perfect Religion. Which, by manifold acts of Parliament, all within this Realme, are bound to profeſſe to ſubſcribe the articles thereof the Confeſſion of Faith, to recant all doctrine & erours, repugnant to any of the ſaid Articles. *Act.* 4, *and* 9 *Parl.* 1, *Act.* 45, 46 47 *Parl.* 3, *Act* 71, *Parl.* 6 *Act.* 106 *Parl* 7 *Act.* 24. *P.* 11, *Act.* 123; *Parl.* 12, *Act.* 194. *&* 197, *Parl.* 14, *of K. Iames* 6. And all Magiſtrates, Shirefs, &c. On the one part are ordained to ſearch, apprehend and puniſh all contraviners, for inſtance, *Act* 5, *Parl.* 1, *Act.* 104 *Parl.* 7, *Act.* 25, *Parl.* 11, *K. Iames* 6. And that notwithſtanding of the Kings Majeſties Licenſes on the contrarie, which are diſcharged & declared to be of no force, in ſo farre as they tend in any wayes, to the prejudice and hinder of the execution of the Acts of Parliament againſt Papiſts and adverſaries of true Religion, *Act* 106, *Parl.* 7, *K. Iames* 6. On the other part in the 47: *Act.* P. 3, *K. Iames* 6. It is declared and ordained, ſeeing the cauſe of Gods true Religion, and his highnes Authority are ſo joyned, as the hurt of the one is common to both: and that none ſhall be reputed as loyall and faithfull ſubjects to our Soveraigne Lord, or his Authority, but be puniſhable as rebellers & gaineſtanders of the ſame, who ſhall not give their Confeſſion, and make their profeſſion of the ſaid true Religion, & that they who after defection ſhall give the Confeſſion of their Faith of new, they ſhall promiſe to continue therein in time comming, to maintaine our Souveraigne Lords Authority, and at the uttermoſt of their power to fortifie, aſſiſt, and maintaine the true Preachers & Profeſſours of Chriſts religion, againſt whatſoever enemies and gaineſtanders of the ſame: and namelie, againſt all ſuch of whatſoever uation, eſtate, or degree they be of: that have joyned, and bound themſelves, or have aſſiſted, or aſſiſts to ſet forward, and execute the cruell decrees of *Trent*, contrary to the Preachers and true Profeſſours of the Word of God, which is repeated word by word in the Articles of Pacification at *Perth* the 23 of Februar. 1572. approved by Parliament the laſt of April 1573. Ratified in Parliament 1578. & related, *Act.* 123, *Parl.* 12, *of K. Iames* 6. with this addition, that they are bound to reſiſt all treaſonable uproares & hoſtilities raiſed againſt the true Religion, the Kings Majeſtie, & the true Profeſſours.

Like as all liedges are bound to maintaine the K. Majesties Royall Person, and Authority, the Authority of Parliaments, without the which neither any lawes or lawfull judicatories can be estabilished; *Act.* 130; *Act.* 131; *Parl.* 8; *K. Iames* 6; and the subjects liberties, who ought onely to live and be governed by the Kings lawes, the common lawes of this Realme allanerly; *Act.* 48; *Parl.* 3; *K. Iames the first*; *Act.* 79; *Parl.* 6; *K. Iames the* 4. *Repeated in the Act.* 131; *Parl.* 8; *K. Iames* 6; Which, if they be innovated or prejudged, the commission anent the union of the two Kingdomes of Scotland & England, which is the sole *Act. of the* 17 *Parl. of K. Iames* 6. declares, such confusion would ensue, as this Realme could be no more a free Monarchie, becaus by the fundamental lawes, ancient priviledges, offices and liberties of this Kingdome, not onely the Princely Authorities of his Majesties Royall discent hath been these many ages maintained, but also the peoples securitie of their Lands, livings, rights, offices, liberties & dignities preserved, and therefore for the preservation of the said true Religion, Lawes & Liberties of this Kingdome, it is statute by the 8 *Act. Parl.* 1; *repeated in the* 99 *Act. Parl.* 7; *ratified in the* 23. *Act. Parl.* 11; & 114; *Act. of K. Iames* 6; & 4. *Act. of K. Charles.* That all Kings & Princes at their Coronation & reception of their Princelie Authoritie shall make their faithfull promise by their solemne oath in the presence of the Eternall God; that, enduring the whole time of their lives, they shall serve the same Eternall God, to the uttermost of their power, according as he hath required in his most holy Word, contained in the old & new Testaments. And according to the same Word, shal maintain the true Religion of Christ Iesus, the preaching of his holy Word, the due & right ministratiō of the Sacraments now receaved & preached within this Realme (according to the Confession of Faith immediatelie preceeding) & shall abolish & gainstand all false Religion contrarie to the same, & shall rule the people, committed to their charge, according to the will & command of God, revealed in his foresaid Word; and according to the lowable lawes & constitutions received in this Realme, no wayes repugnant to the said will of the Eternall God, & shal procure to the uttermost of their power to the Kirk of God, & whole Christian people true & perfit peace in all time cōming; and that they shall be carefull to roote out of their empire all Hereticks & enemies to the true Worship of God, who shall be convicted by the true Kirk of God of the forefaid crimes, which was also observed by his Majestie at his Coronation in *Edenburgh* 1623. as may be seene in the Order of the Coronation.

In obedience to the Commandement of GOD, conforme to the practise of the godlie in former times, and according to the laudable example of our Worthy & Religious Progenitors, & of many yet living amongst us, which was warranted also by act of Counsell commanding a generall band to be made & subscribed by his Majesties subjects of all ranks

ranks, for two causes: One was for the defending of the true Religion, as it was then reformed, and is expressed in the Confession of Faith (above writtin) and a former large Confession established by sundrie acts of lawfull generall Assemblies and of Parliament, unto which it hath relation sett downe in publicke Catechismes, & which hath been for many yeares with a blessing from Heaven, preached and professed in this Kirk & Kingdome, as Gods undoubted trueth, grounded upon his writtin Word. The other cause was for maintaining the Kings Majestie his Person & Estate: The true Worship of God, and the Kings authoritie being so straitly joyned, as that they had the same friends and common enemies, and did stand and fall together. And finally, beeing convinced in our mindes, and confessing with our mouthes, that the present and succeeding generations in this Land, are bound to keep the foresaid nationall Oath and subscription inviolable. Wee Noblemen, Barrons, Gentlemen, Burgesses, Ministers, and Commons under subscribing, considering divers times before, and especially at this time, the danger of the true Reformed Religion, of the Kings honour, and of the publicke peace of the Kingdome: By the manifold innovations and evils, generally conteined, and particularly mentioned in our late supplications, complaints, and protestations: Doe heereby professe, and before God, his Angels, and the World solemnely declare: That, with our whole hearts wee agree and resolve all the dayes of our life constantly to adhere unto, and to defend the foresaid true Religion, and (forbearing the practise of all novations, already introduced in the matters of the worship of GOD, or approbation of the corruptions of the publicke Government of the Kirk or civill places and power of Kirkmen, till they be tryed and allowed in free Assemblies, and in Parliaments) to labour by all meanes lawfull to recover the puritie and libertie of the Gospell, as it was established and professed before the foresaid novations: And because after due examination, wee plainely perceave, and undoubtedly beleeve, that the Innovations and evils, conteined in our Supplications, Complaints and Protestations, have no warrant in the Word of God, are contrarie to the Articles of the foresaid Confessions to the intention and meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parlaments, and doe sensiblie tend to the re-establishing of the Popish Religion and tyrannie, and to the subversion and ruine of the true Reformed Religion and of our Liberties, Lawes and Estates.

Wee also declare, that the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid novations and evils, no lesse than if every one of them had been expressed in the forsaid confessions, & that we are obliged to detest & abhorre them amongst other particular heads of Papistrie abjured therein. And therefore from the knowledge and conscience of our dutie to God, to our King and Countrie,

without any worldly respect or inducement, so farre as humane infirmitie will suffer, wishing a further measure of the grace of God for this effect. We promise and sweare by the *Great Name of the Lord our* GOD, to continue in the Profession and Obedience in the foresaid Religion: That we shall defend the same, and resist all these contrarie errours and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the dayes of our life: and in like manner with the same heart, we declare before God and Men, That we have no intention nor desire to attempt any thing that may turne to the dishonour of God, or to the diminution of the Kings Greatnesse & Authoritie: But on the contrarie, we promise & sweare, that we shall, to the uttermost of our power, with our meanes and lives, stand to the defence of our dread Soveraine, the King Majestie, his Person, and Authoritie, in the defence and preservation of the foresaid true Religion, Liberties & Lawes of the Kingdome: As also, to the mutuall defence & assistance, every one of us of another in the same cause of maintaining the true Religion, and his Majesties Authoritie, with our best counsell, our bodies, meanes, and whole power against all sorts of persons whatsoever. So that, whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in generall, and to every one of us in particular.

And that wee shall neither directly nor indirectly suffer our selves to be devided or withdrawen by whatsoever suggestion, combination, allurement, or terrour from this blessed and loyall Conjunction, nor shall cast in, any let or impediment that may staye or hinder any such resolution, as by common consent shal be found to conduce for so good ends. But on the contrarie, shall by all lawfull meanes labour to further and promote the same, and if any such dangerous and divisive motion be made to us by Word or Writ, We, and every one of us, shall either suppresse it, or if need bee shall incontent make the same knowne, that it may be timiously obviated; neither doe we feare the foule aspersions of rebellion, combination, or what else our adversaries from their craft & malice would put upon us, seeing what we doe is so well warranted, and ariseth from an unfained desire to maintaine the true worship of God, the Majestie of our King, and the peace of the Kingdome, for the common happinesse of our selves and the posteritie. And because we cannot looke for a blessing from God upon our proceedings, except with our Profession and Subscription wee joyne such a life and conversation, as beseemeth Christians, who have renewed their Covenant with God. Wee, therefore, faithfulll promise, for our selves, our followers, and all other under us, both in publike, in our particular families, and personall carriage, to endevour to keep our selves within the bounds of Christian libertie, and to be good examples to others of all Godlinesse, Soberneſſe and Righteousnesse, and of every duetie we owe to God and Man, and

that

that this our Vnion and Conjunction may be obſerved without violation; Wee call the living God, the Searcher of our Hearts, to witnes, who knoweth this to bee our ſincere Deſire, and unfained Reſolution, as we ſhall anſwer to IESVS CHRIST, in the great day, and under the paine of Gods everlaſting wrath, and of infamie, and of loſſe of all honour and reſpect in this World. Moſt humblie beſeeching the LORD, to ſtrengthen us by his Holy Spirit for this end; and to bleſſe our deſires & proceedings with a happie ſucceſſe that Religion and Righteouſnes may floyriſh in the Land, to the glory of God, the honour of our King, and peace and comfort of us all. In witnes whereof we have ſubſcribed with our hands all the premiſſes, &c.

REASONS

For vvhich the Service-Booke, urged upon SCOTLAND

Ought to be refuſed:

1. IT conteineth divers points & directions, which would breed a change in ſome Articles of that Doctrine & Diſcipline of the Church of the ſaid Kingdome, which is both warranted in Scripture, & approved by Parlament: and it ſeemeth to be as wel againſt State wiſedome as againſt Religion, to change any thing either in the matter or form of the ſayd doctrine & diſcipline, without firſt ſhewing both ſome evill or defect in the things to be changed, and what good & benefit it is that the ſaid *Service-booke* will afford more to the Edification of the Church, or true worſhip of Almightie God, then the people of doctrine & diſcipline, which the ſaid *Service booke* would breed a change of?

2. In the pretended Communion, it hath all the ſubſtance & eſſentiall parts of the Maſſe, and ſo brings in the moſt abominable Idolatrie that ever was in the world, in worſhipping of a breaden God, and makes way to the Antichriſt of Rome, to bring this Land under his bondage againe, as may be ſeene at large by the particular of that Communion, wherein ſome things, that were put out of the Service book of England, for ſmelling ſo ſtrong of the Maſſe, are reſtored, and many other things, that were in it, are brought in, out of the Maſſe-booke, though they labour to cover the matter. It hath the commemoration of the dead: The Table ſet Altar wayes: The oblation of the Bread & Wine to God before the conſecration: It hath the Popiſh conſecration, that the Lord would ſanctifie by his Word and by his Holy Spirit, thoſe gifts & creatures of Bread & Wine, that they may be unto us the body & blood of

his Sonne, and then repeat the words of institution to God, for that purpose. It hath an oblation of it againe, after it is consecrat, the consumation by the Priest, kneeling before the consecrate Bread and Wine. It takes away the eating and drinking by faith, mentioned in the English Liturgie. It hath the patin challice, two Paternosters in English, before the Masse, and severall other particulars, that would take a long time to rehearse and confute.

3. Though they would take away the Idolatrous Masse out of it, yet it hath a number of Popish superstitions and Idolatrous ceremonies: as, 29 holy dayes, whereof 22 are dedicated to Saints; two of them to the Virgin *Mary*; the one whereof is called: *The Anuntiation of our Lady*; so shee is made a Lady to Christians, not being on Earth, shee must bee a Lady in Heaven: Is not this to make her a Goddesse? It hath 14 Fasting dayes and some weekes. It hath also the humane Sacraments of Crosse in Baptisme, laying on of the Bishops hand in confirmation: a Ring for the outward seall in Mariage: a sanctified Font, holie water, holinesse of Churches and Chancels: Private Baptisme; private Communions; Ceremonies for Buriall of the dead, and purification of women after Childbirth; the Priest standing, kneeling, turning to the people, and consequently from them, speaking with a loud voice, and consequently sometimes with a lowe voice. Peoples standing at Gospels, at *Gloria Patri*, & *Creeds*: their answering to the Minister, and many such-like, in number above 50. besides any Religious Ornament, that the King, or his Successours, shall prescribe, and Ceremonies that Bishops shall determine, or that shall be conteined in Bookes of Homilies to bee set forth hereafter.

4. And though they would take out of the Booke both the Masse & all those superstitious Ceremonies, yet it hath a number of other materiall errours: as, leaving unread about a 120 Chapters of Gods Word, and putting this reproach upon them, that they are least edifying, and might best be spared; and reading sundrie Chapters out of Apocrypha, under the stile of Holy Scripture of the old Testament. It hath a Letany more like conjuring then like Prayers: It hath some places out of which Papists may prove, that Sacraments are absolurely necessary to salvatiõ, in appointing Baptisme in private, with such haste, that, if necessitie require, he that baptizes needs not so much as to say the Lords Prayer, & out of which they may prove, that Sacraments give grace by their work wrought, in saying: *Children baptized, have all things necessarie to salvation, & be undoubtedly saved*. It hath other places out of which they may prove more Sacraments then two which they say every Parishoner, who is already baptized, shall communicate, and shall also receave the Sacraments, & that Sacramen s 2. are generally necessarie to prove salvatiõ; as if they were others, either not so general or not so necessary. It hath other places out of which they may prove universall grace; saying:

God

God the Father made me, & all the World; and God the Son ne redeemed me, & all mankind: One *Collect* pretends to begge from God, that which they dare not presume to name, and a number others of this sort.

5. Though likewise they amend all those errours, & that there were no materiall errour in it all: soe they read nothing at all but Scriptures, yea, and that all their Prayers & Exhortations were nothing but words of Scripture, yet such a Liturgie were not lawfull to be made the onely forme of Gods worship in publike: for, though a formed Liturgy may be to serve for Rule to other Churches and monuments to post erity what formes are vsed, or that it may lead the way, or be adirection to those that are beginning in the ministery, yet it is not by reading of Praiers & Exhortations that the LORD appoints his servants of the ministery to worship him, or edifie his people, but he hath given gifts to them to Exhort, Pray, and Preach, which they ought to stirre up and vse, and though they may in their private studies take help of other mens gifts, yet it is not lawfull for aman to tie himselfe, or bee tyed by others, to a p rescript forme of words in prayer and exhortation, for these reasons.

First Such a prescript Forme is against the *Glory of God*, in stinting to him such a daily measure of service and so hindring the many spirituall Petitions and prayses that otherwise would be, if Gods gifts were vsed.

Secondly, It is against the *Dignity of Christ* in making his gifts needlesse: for, though hee send downe no gifts at all, they can serve themselves with the Booke, without them.

Thirdly, It quenches the *Holy Spirit*, because he gets no imployment.

Fourthly, It hinders the *Edification of Gods people*, they may as well stay at home, and bee edified by reading the Booke themselves.

Fiftly, It is against the *Convertion of those that know not* God: will ever a Rat-ryme of words said overwithout feeling or blessing, worke upon an unrenewed heart?

Sixtly, It will never serve *to convince an Hereticke*, *to cheke a prophane Person*, or *to waken a secure Soule*: they may long goe on or such a servise byte upon them: yea, it fosters people in a presumtion conceit. that they are well enough if they be present & say their part of service.

Seventhly, It fosters *a lasie ministery*, & makes way for putting downe Preaching; they need take no paines, & therefore needs no stipend; yea they may come from the Ailhouse, or a worse place, and step to & read their Service, without either check or preparation.

Eightly, It may all be done by a *Boy of 7 yeares old*, and so every private man that cã read, yea a Turk if he can read, may be such a Minister.

Ninthly, It cannot expresse the *severall needs of all people to God*, or deale with them, according to their several estates, that will alter otherwise then any prescript forme can be applyed to.

Tenth-

Tenthly, If any one ſtinted Liturgie had beene good, or needfull, no doubt but CHRIST would have ſet one downe to us.

6. Though a preſcript forme of Liturgie were lawfull, yet there is no warrand for impoſing of one; for, might not able Miniſters (at leaſt) make a preſcript forme to themſelves, which would fit them and their people beſt? But if it were lawfull to impoſe one, then there is one in this *Countrie* already. Ought not that rather be impoſed, then any other, ſeeing it is already eſtabliſhed by Parliement, now of a long time? But now, if a new one ought to be impoſed, then it ought to come in by a lawfull maner; by a generall Aſſemblie, and men choſen to make it that are knowne to have the gift of Prayer themſelves, & not the Maſſe booke tranſlated into Engliſh, urged by *Antichriſtian Prelates* upon Gods people, without conſent of any Generall Aſſemblie or Parliament, againſt the will of all men, and with no ſmall offence & ſcandall to the minds and conſciences of ſuch, as thinke all Liturgie unlawfull, that is either in the Maſſe way, or inconſiſtent with the practiſe and peace of the Reformed Churches of *Scotland* hitherto, and againſt the hearts of ſuch as know many things in the Engliſh Liturgie and Canons, which the practiſe of, neither had warrand in Gods Word, nor can bring any ſuch addition, to the profit, honour, or power of the King, that is able to compenſe the loſſe he may make of his good Subjects affections, by commanding ſuch a change, as the urged Liturgie would bring to the Peace of our Church, and reſpect due to the Acts of Parliament and long cuſtome, whereby our Church Diſcipline, Order, and Government hath beene eſtabliſhed.

FINIS.